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The true Notion of Moderation;

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I N A

S E R M O N

Preach'd in the Church of

St. James in Bristol,

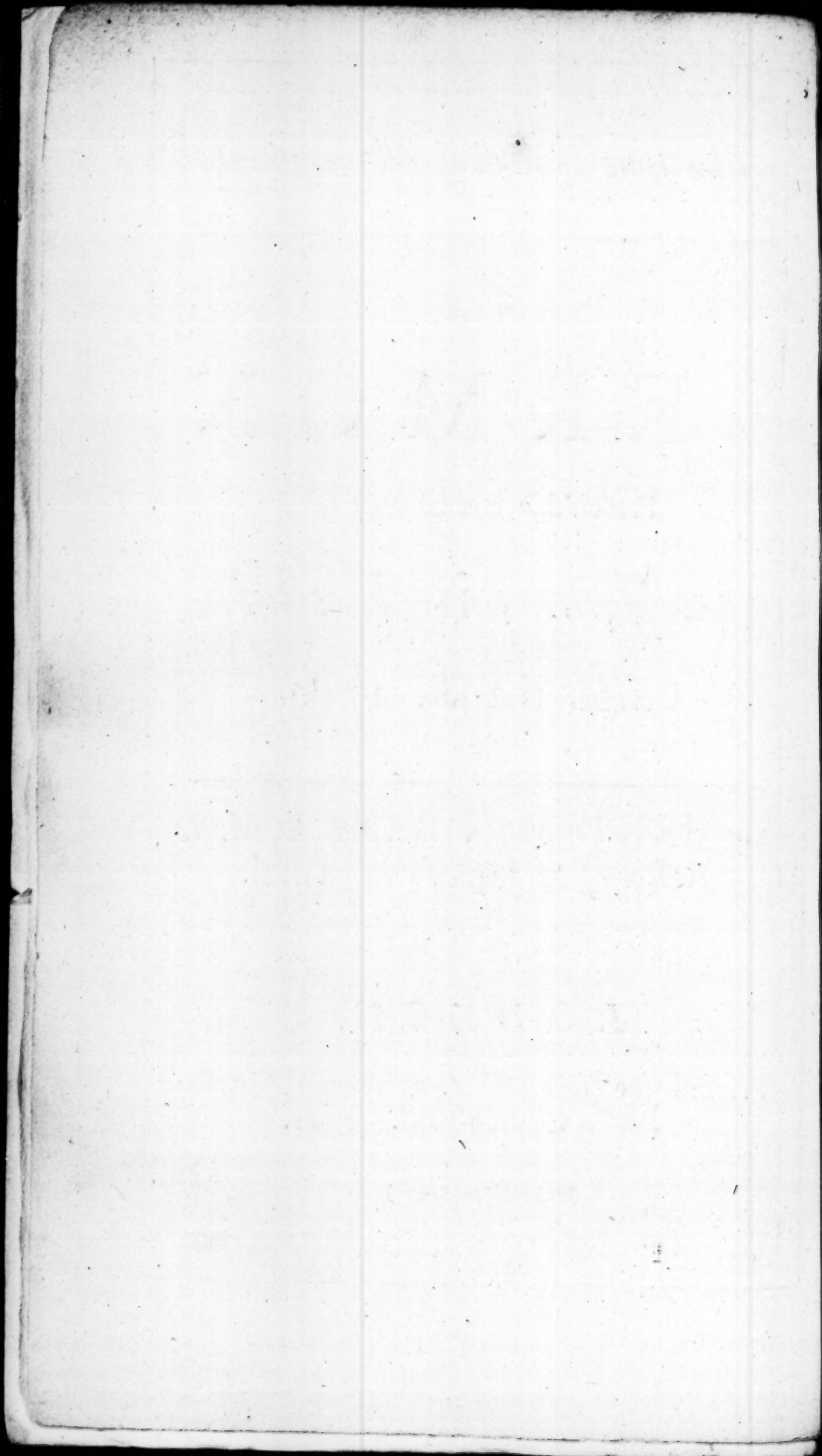
October the 1st. 1710.

By BENJAMIN BAYLY, M.A.
Rector of St. James's in Bristol.

L O N D O N :

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(Price Three Pence.)



T O

The Inhabitants of the Parish of
St. JAMES.

My Brethren,

THE Reasons that induc'd me to Print this plain Discourse, were chiefly the different Success it met with. Some of you highly approv'd of it, and desir'd me to make it more publick, hoping it might be of some Use to such as read it. Others (as I was told) as much dislik'd and exploded it.

I thought therefore I could not better satisfy you all, than by Publishing it. And who of you are in the Right, either such as approv'd, or such as disapprov'd of it, I leave the World to judge. Only I must tell you, upon the most careful Review, I cannot find any thing in it that I apprehend can give just ground of Offence to an

The Epistle Dedicatory.

understanding and good Christian, of what Denomination soever ; and I hope you will discern, upon Reading deliberately, my chief Aim in it was, to make you all both Good Church-Men and Christians. And could I affect this, all Distinctions must cease of course ; and that's a desirable thing, I am sure.

I have nothing more to add, unless it be to desire you to permit me to enjoy the Comfort of Believing, that I am not an useless Man, but an Instrument, thro' the Blessing of God, of doing some Good among you ; and this nothing will so effectually demonstrate, as your Steadiness and Constancy in the Christian Faith and Practice. This would be my Joy and Glory, and your great Happiness ; as it is always, I can truly say, the Endeavour and Prayer of,

Your most Affectionate,
and Oblig'd Servant,

Benjamin Bayly.

PHILIP.

PHILIPPIANS iv. 5.

Let your Moderation be known unto all Men.

AS a Discourse on Moderation may oblige some, so I am not insensible it is as likely to offend others. And as it is far from my Business here to offend any, so I am sure, and can appeal to God, that that is far from my Intent; but I would, if I could, instruct all in the Truth, as far as I am able to apprehend it. And as I do most solemnly assure you, I endeavour, to the utmost of my Power, to divest myself of all Prejudices that may hinder me, either in discerning, or speaking the Truth; so I intreat and conjure you, to hear me with the same Impartiality and Disengagement of Mind, freely closing in with me, wheresoever I shall be so happy, as to speak convincingly to your Understandings. For howsoever it may appear to be at present, at last, I am sure, Truth will appear to have been all our great Interest: Is the thing will stand at the *Great Day*, and be approv'd by God and Angels, and therefore should be the great Aim and Mark of us all here.

On the Words I shall do these three Things.

I. Endeavour to shew you, what the Duty or Virtue is, here enjoyn'd under the term *Moderation*.

II. I shall consider the Object of it, and remember you, how it ought to be exercis'd or practis'd, *Let your Moderation be known unto all Men.*

III. I shall apply the Whole.

I. I am to shew you, what the Duty or Virtue is, here enjoyn'd under the term *Moderation*. And as to this, I shall observe in general, as the Ground of what I have to say on this Head, and what I think no Body will deny; and that is, that no one Christian Virtue is inconsistent with another, or interferes with it in the Practice of it.
And

And consequently we cannot have a surer Proof, that we have wrong Notions of any Duty or Virtue whatsoever, than if that Virtue or Duty, as we understand it, bears direct opposition to another equally commanded; so that we cannot practise them both: For this would be to dash Scripture against Scripture, Virtue against Virtue, and altogether to confound the Duty of Man. With the same Wisdom we are to consider *Moderation* here; whatsoever it be, it is a Virtue and Duty, and consequently, we are sure, can never be rightly understood, when made use of to authorise unlawful Actions, to enervate and destroy many other Christian Duties, many other Precepts and Commands of our Lord and Saviour. This being clear and certain, with the same Certainty it follows,

1. That down right Indifferency, as to what Opinions either we or others entertain and believe in Religion cannot be the Virtue or Duty of Moderation. For never do we find in Sacred Writ any such Coldness and Indifferency, as to Matters of Faith, recommended. Recommended did I say? It is constantly condemn'd, and the contrary always commanded. By how many Texts of Scripture could I confirm this to you! I will bring some few to your Remembrance. (a) *Hold fast, saith St. Paul, the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.* (b) And again, St. Jude, *It was needful to exhort you, that you should contend earnestly for the faith, which was once delivered to the Saints.* Do these Expressions favour of Indifferency, as to Matters of Faith? Yet hear farther the Apostle St. Paul to the Galatians, (c) *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel. Which is not another, but there be some that trouble you, and would pervert the Gospel of Christ. But although we, or an Angel from Heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other Gospel unto you than that which ye have received, let him be accursed.* In which you will easily remark, that there are certain Truths, in which precisely consists the

(a) 1 Tim. 1. 13. (b) Jude v. 3. (c) Gal. 1. 6, 7, 8, 9.

Gospel of our Saviour; in the right Understanding and Belief of which, lieth very much the Duty of every Christian; and if a really Inspir'd Man, if an Apostle, yea if an Angel from Heaven attempted to pervert these Truths, or propos'd any others in their stead, were any, or all of these, to be heard or follow'd? No! That Inspir'd Man, that Apostle, that Angel from Heaven, was *accursed* for so doing. And yet is there no great Damage as to what Opinions Men hold in Religion?

You have all heard, or read of the Sufferings of the Primitive Christians. And what did they suffer such cruel Things for, but the true Faith? For what were they torn in pieces, and devour'd by wild Beasts, but the true Faith? And were it an indifferent thing what Doctrines or Opinions Men hold in Religion, surely the mighty Sufferings of these Primitive Heroes had been all rash and needless. What shall we say of the Zeal of the Primitive Fathers against Hereticks? What did all their Labours and Writings tend to, but to preserve and transmit to Posterity, the true Faith? Where is the great Virtue of the Martyrs of our own Church, if there be no great Difference in Opinions in Religion? For they Died for some in opposition to others. Yea lastly, How derogatory is this to Christianity itself? For destroy the Distinction between Doctrines and Opinions, will it not be much level'd with Mahometism now, and Heathenism heretofore? What a Jest were the Reformation, were there no great Odds in Opinions? So that sure this Conceit mixes and confounds all Things, Heresy with Orthodoxy, Truth with Error, Christianity with Paganism; impeaches the Wisdom and Zeal of Fathers, the egregious Piety of Holy Martyrs and Confessors; the Excellency and Wisdom of Protestantism and Christianity itself.

What then? We must therefore remember, that there are Commands in Scripture, that aim to inspire us with Zeal for Christian Truths and Doctrines; and this Zeal is not to be discarded, or more properly *devoured* by Moderation? Neither are we to suffer ourselves to be impos'd upon by so good and *fashionable* a Word, and admit under it a very bad Thing, I mean down right Carelessness and Indifferency, as to the understanding and professing the true Doctrines of Christ. For from whence can such
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an Indifferency flow? Can a Man love our Saviour, and not be zealous for his Doctrines? Yea, can one believe his Doctrines to be true, and yet be extreamly unconcern'd about what Doctrines either we or others profess or believe? I do hope, that no Man here is under any Danger of mistaking so grossly the Virtue of *Moderation*. For if any thing in the Earth will argue a Man an Atheist, or an Infidel, this, in my Opinion, will do it. For I take it for granted, he that believes all Opinions in Religion not of equal, yet of little Consequence, in his Heart can believe none of 'em at all. And from the Character of Men, that make the greatest Out-cry against Articles of Faith, and consequently favour in their Discourses this unaccountable Latitude as to Opinions, it seems to me plain, that it is not a little their Mark to fill the World with Infidelity instead of Christian Charity. For no Men plead more strongly for this, than such as the World hath generally esteem'd down-right Atheists or Deists. For it must needs appear a most idle thing to such Men, to have the World pester'd with Articles of Faith, or see Divines press them with Zeal, who believe all of them false. And unless you should mistake as to the Persons I mean, I will mention some of their Names, *Hobbs*, *Spinoza*, Mr. *Baile*, and divers others; (a) some of whom have endeavour'd to bring us to one Article of Faith; and others (unless they are strangely misunderstood) to none at all. And this they have done by as good Words and fair Speeches, as any can be invented. And therefore take it how you please, I must needs caution you against admitting down-right Indifferency, as to Matters of Faith, under the Notion of Moderation. And if any Man take Offence at this, it abundantly shews the Truth of what I say, that such a one is already infected, and in the way of being deluded, and consequently not only justifies me, or any other Man in these Cautions, but makes them highly needful.

(a) *Hobbs*, de civitate Christiana, p. 283 first taught, that this one Article, that Jesus is the Christ, was only necessary to be believ'd in order to Salvation. Afterwards Mr. *Lock*, in his Reasonableness of Christianity, as deliver'd in Scripture, p. 386.

2. Coldness and Indifferency as to Sin, and to some Sins more than others, can never be the Duty or Virtue of Moderation; because such a Distinction as to Sins, where the Word of God makes none, can argue nothing, and proceed from nothing, but our own Mistakes, Interests, or Prejudices. If the Word of God sets a Mark upon some Sins, and represents them very great ones, how can it be a Virtue or a Duty, to represent them little, or none at all? Never! if the Word of God be true; and we take our Measures and Notions of Sin, from the Word of God. Drunkenness, Adultery, and such like, the Word of God makes great Sins, and in so conceiving of them, and avoiding of them, we do consonantly to the Scripture. But are there no Sins but these? What think you of *Schism* and *Heresy*? Doth not the Word of God make these Sins likewise? Let us briefly examine. Now I beseech you, Brethren, saith the (a) Apostle St. Paul, mark them which cause Divisions and Offences, contrary to the Doctrine that ye have learned, and avoid them. And again, Whereas there is among you Envyng, and Strife, and Divisions, are ye not carnal, and walk as Men? For while one saith I am of Paul, and another I am of Apollos, are ye not Carnal? This was, saith St. Clemens, in his Epistle to the same Church, and upon the same Occasion (whose Epistle hath been read in some antient Christian Churches, so highly did they account of it) This was (says he) a Contention touching the Apostles of our Saviour, all Great, Holy, and Inspir'd Men, all Apostles of our Lord; yet mark how one of the greatest of them, St. Paul (if there were any Difference at all between them) received this Homage paid himself, and the Preference his Admirers gave him, upon the account of the Superiority of Gifts; when it caus'd Divisions in the Church of God, he rejects it with Indignation, and makes it a sure Sign of Carnality, even in his own Party. Give me here leave to wish, as I do with all my Heart, that to Men that reckon themselves Gifted, (and peradventure are so) that this very Gift that the Apostle here displays, was added, it would do them no hurt, and I am

(a) Rom. 16. 17. 1 Cor. 3. 3. Tit. 3. 10.

sure the Church of God much good. But as to what an Evil the Sacred Scripture accounts *Heresy* and *Schism*.

Saith the same Apostle, *A Man that is a Heretick, after the first and second Admonition, reject*. When the Apostle had regulated some Disorders in the Church of *Corinth*, and had forbid the Use of even what we should now esteem an Indifferent Thing, if any Man nicely scrupulous would contend about it, and not conform to it, he says, *(a) But if any Man seem to be contentious, we have no such Custom, neither the Churches of God*. How happy would it be were the Churches now free from any such Customs of Contention!

Among what Vices doth the Apostle place Heresies, amongst the worst Lusts of the Flesh, *Idolatry* and *Witchcraft*. Again, how doth he press Union? And saith our Lord himself, *If a Man neglect to hear the Church, let him be unto thee as a Heathen Man, or a Publican*. Now, if after all this, and much more that I could lay before you, any Man will esteem *Heresy* and *Schism* no Sin; the most sturdy defiance of the Church of God, no Sin; yea should he esteem it a Duty, and call it *Moderation*, and *Christian Charity*, are we to let such Notions pass because of Mens Mistakes in this Point? But verily then we should be in a far worse Case than we are now, for now perhaps we are illy thought of by Men, but then I am sure we should be condemn'd by God; for must we not truly preach the Gospel of our Saviour? And from whence shall we have the Gospel, but from the Sacred Writings? And they for certain declare *Heresy* and *Schism* Sins, and therefore we have Authority to caution you, not to admit them as Good Things under the name of *Moderation*, and so be inclin'd to think them Little if not Good Things in others, and then soon be enticed to commit the same our selves. Doth this tend to Persecution? What! to call Things by their Proper Names? To represent such things as Sins, which the Word of God represents as such? Doth it tend to Persecution to teach you to revere, to love, most tenderly to affect the Peace and Unity of God's Church, to bear with many

(a) 1 Cor. 10. 16. Gal. 5. 10. Gal. 4. 1. Matt. 18. 17. things

things, rather than disturb it, and foment Divisions in it, or approve of such things in others? If this tends to Persecution, behold whom you charge Persecution upon, even the Apostles of our Lord! for you will find every title of this, their Precepts and Injunctions.

But perhaps you will say, What is this Sin of *Schism*? I am not here accounting for the Nature of *Schism*; I shall think it abundantly enough, if I can strongly imprint upon your Understandings, that it is a great Sin: And if I can do this, this will dispose you to enquire into it, and endeavour to understand it, make you patient of Discourses that treat of it the want of which in you hath render'd it a dangerous thing to explain it, and Men generally so ignorant about it. So that although they Pray against it in the Litany every Day, many hardly know what they Pray against.

Neither, 3^{dly}. Can the Duty or Virtue of Moderation consist in a Coldness and Indifferency, for the Welfare and Increase of our own Church. And although this may look like an odd Position, yet I hope to give such a Reason for it as all Men shall acquiesce in, or else own something to the great Disparagement of themselves; for either all the Members of our Church really think in their Consciences that it is the purest and best Church, or they do not. If they think it the purest and best Church, how can they be indifferent about its Prosperity and Welfare? How I say, without Sin to themselves? If they think it not the purest and best Church, this is a good Reason indeed for their want of Zeal for it, and makes their Indifferency no Sin to them: But few, I believe, will be fond of owning that, that the Church of which they are profess'd Members, is not the purest and the best Church. But what if they own it? Such a Confession makes them guilty of a Sin no less heinous. For if any one be so Weak as to own such a thing, let him tell me why he is a profess'd Member of a Church that he believes not to be purest and best. To profess outwardly that which a Man does not inwardly and in his Heart believe, what is that? Is it a Virtue, or a Vice? Is it Hypocrisie or Moderation? If it be a Virtue, the real Virtue of Moderation, it ought to be made known to all Men; and when made known, will not lessen, but

advance our Character. But to make known of our selves that we profess one Thing, and believe another, What will that do? advance our Character? Few will fancy that, but rather keep such a thing as secret as they can; so that which way soever we look, in Men that outwardly profess themselves Members of our Church, want of Zeal to it will be a Sin.

But what if Men look upon other Churches, equally pure with their own, they continue in it because they conceive it as good as others, and they are not over Zealous for it, because they esteem others as good as that, Will not that excuse their want of Zeal? I grant it. But then such, if any such there be, must not take it amiss, that they are not greatly depended upon by the Society of which they are Members, that they are suspected, &c. for how unavoidable is this? If a Man believes another Church equally Pure with his own, will he lay much to Heart the Ruine of his own, and the Advancement of another? What? when another is advanced as good? He may do this for ought I know, but Men will have cause to doubt it. So that this Supposition too, although it excuses a Man's Indifferency as to his own Church, it renders him obnoxious another way, and Confession of such a thing would give too great confirmation to the loud, and I hope, empty Outcries, as to the betraying of our Church; for how reasonable were such a Fear from Men, (could we suppose any such in our Church) who esteem another every whit as pure and good. I have put all the Cases I can imagine, and according to them all, Zeal for our Church appears a Virtue in us that own it, and the contrary would be a Vice, and consequently in the want of it can never lie the Virtue of *Moderation*.

But this again will be Interpreted of Persecution; for so it is with some Men, Zeal and Persecution signifie the same thing; insomuch that one cannot profess (which is really very hard) one's good Opinion of the Church of which one is a Member, of which one is a Preacher, to the Articles of which one has Sworn, but he is presently suspected of a *high-flying persecuting Spirit*. And by whom? Were our Enemies ready to make this unjust Application, and do us this *Disconour*, it were easily to be
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born ; but to see this proceed from *our Friends*, the Professors of our own Church, that we should render them *Chagrin*, and lay at stake our Reputation with them meerly for representing the Excellency of their own Church, is Mortification enough, I am sure, to one that truly Loves and Honours it. Many differ from our Church, and say many things against it ; and to what a pass are we reduced, that we cannot say any thing for it, without being traduced as *Persecutors* ! But my beloved Brethren, I declare unto you, in the Presence of the Great God, before whom I stand, that nothing would I more abominate than *Persecution* ; nothing would I be more unwilling to raise in you than this. But to confess the Truth freely to you, were it needful, (as I hope it is not) I would, if I could, raise in you a Zeal for your own Church, I would teach you, if I could, not to call downright Indifferency for your own Church a Virtue, yea the Virtue of *Moderation*, for this is highly preposterous in Church-men. And that you may be Zealous without *Persecution*, you may see, if you please, from the Doctrines and Practices of the most Holy Men. Consider the Apostles of our Lord, they were very Zealous Men, and yet no Persecutors. The Primitive Fathers were Zealous, Zealous against Heathenism and Heresy, and yet was not this Zeal in the early Times express'd in Persecution. The Holy Martyrs were Zealous, yet they Persecuted not, but suffer'd it from others. What were the Fathers and Bishops of our own Church ? They were Zealous too, if Martyrdom itself will argue Zeal, yet do not their Writings breath forth Persecution, but teach us rather to suffer it than Act it. Yea, see we not such as differ from us, are Zealous likewise, very Zealous to promote the Interest and Honour of their own Communion ? How united generally are they to any Publick End ! And shall we call this Zeal of theirs Persecution ? I blame their Principles, but cannot blame them for acting agreeably to them ; for all Men that are Honest and Sincere, must act agreeably to their Principles. And suppose now I should recommend to you the same Zeal for our own Church, the same Union amongst our selves ; the same Tendernefs for one anothers good Name and Interest. Should I attempt to persuade

swade you to drop all idle and trivial Distinctions, and love our Saviour and his Church, and one another tenderly, in this I cannot think I am aiming at Persecution; yea, on the contrary, it seems to me ~~so~~ plain, that I am doing both the Church and its Members, a good Office, and its Enemies no real Hurt.

I come now to shew you what this Virtue of *Moderation* is, that hath of late made so great noise in the World, and hath prov'd the ground of so great Distinction among us, that is so much Extoll'd by some, and Condemn'd by others.

And in order to this, the Original is to be consulted, which is *ἐπιεικής* which generally signifies Meekness and Patience, and so in all probability it signifies here.

1. Because it is generally thus used by the *Seventy*, who Translated the *Old Testament* into Greek; whose Translation is of the better Authority, because generally follow'd by *St. Paul*, and exactly quoted by other succeeding Fathers and Bishops. And that this Word is often used for Meekness and Patience in the *Old Testament*, good Commentators (amongst whom I think the World reckons *Dr. Whitby*) will shew all that have the Curiosity to Enquire.

2. Which is more to the purpose, the *New Testament* at other Places presseth Patience on Christians on the self-same Argument. So *St. James*, *Be patient, for the coming of the Lord is at hand*. So the same Apostle *St. Paul*, (a) *For ye have need of Patience, that after ye have done the will of God, ye might receive the Promise; for yet a little while, he that shall come will come, and will not tarry*. In which Places, the Argument to Patience, is the same as here, and almost in the same Words, and therefore in all probability, intendeth and encourageth the same Duty.

(a) *Heb.* 10. 36, 37.

3. The Argument made use of is most proper to encourage Patience; for at that time exceedingly Persecuted and Harra's'd was the Church of God, and especially by the *Jews*. And what more proper to incite the Christians to endure those Cruelties, than that the Time was short, in a very little while our Saviour, in whose Cause they suffer'd, would most exemplarily appear and avenge their Sufferings and Blood upon their Persecutors. From all which, it seems very probable to me, that the Apostle principally intendeth here Meekness and Patience; a Duty very proper to be encourag'd at this time when the Church was under Persecution; and that certainly nothing can more strongly encourage than the Argument in the Text, &c. the speedy Coming of our Lord to put an end to their Sufferings and Persecutors together.

But if any Man had rather here understand by *Moderation*, a good Government of our Passions, Gentleness, Love, Mildness, Charity towards all Men, I know no Body will oppose him, for these are Christian Virtues too, and even Branches of the Grace of Patience itself. And in whomsoever true Patience and Meekness is, it renders him Gentle, Submissive, Inoffensive, Courteous and Peaceable towards all Men; for we see the proper Tendency of Patience is, to enable us to bear great Evils, unjust Sufferings and Persecutions even Death itself, without Revenge, which could not be, were not our Passions well Govern'd and Mortify'd, had we not *them* in great Subjection; if they break forth upon small Provocations, under the Contradiction of others, we may be sure they will break forth much more under unjust and cruel Torments, and inspire us with Rage and Malice, instead of that Constancy and Calmness which denote Christian Patience. The greatest Test and Argument of Patience, are unjust and cruel Sufferings, and if under these we *Rave*, vent our Spite and Revenge, we are destitute of the Grace of Patience. But we are certainly much more destitute of Patience, if we behave our selves Rudely and Tumultuously, Angrily and Bitterly, upon small or no Provocations at all, if we cannot discharge the Duties of a sociable Life and Discourse, and act and pursue our Ends in a gentle, courteous and peaceable manner.

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A Man that is always in an angry and furious Temper, betrays a very ill govern'd Mind, is Impatient for little or nothing ; and how much more Impatient would he be *upon the Rack, or in the Fire*, the common Test of the Patience of Martyrs. So that although perhaps Patience under unjust Sufferings, is the Duty here immediately intended, yet that cannot be without being accompanied with Gentleness, Candour, Humanity, Charity, and the like ; for these in the Duties of a Civil Life, express a Man's Patience,

II. I pass on to the second Head on these Words, to consider the Object of this Duty, and remember you how it ought to be exercised. And in this we are expressly taught, *Let your Moderation be known unto all Men.* Let your Meekness and Passive Temper, your Mildness, Gentle and Charitable Behaviour, be you under Sufferings or Persecutions, or in exercise of any of the Duties of a sociable Life, be made *known to all Men.* So that it may not be a Secret to the World, but all Men may remark and own it, to the Honour of the Christian Religion, that it breeds such pleasant, innocent taking and profitable Qualities in its Professors. And let this be exercised towards all Men, without Distinction, with whom soever you have to do, Enemies as well as Friends ; Heathens, as well as Christians ; under whatsoever Persuasion, Interest, or Denomination they be, let them discern this singular Temper in you. Think not, nor behave your selves as the *Jews*, who carry themselves as Enemies to all the World besides those of their own Faith and Nation, but shew what the Christian Faith Teaches you as to this Particular ; that you have no Enemy at all ; that you Love all Men ; most heartily desire the good of all Men, which is strongly demonstrated by your Meekness and Patience towards all Men ; by your Saluting, Blessing, Praying for all Men. In this is your Christian Temper, your Christian Patience and Love demonstrated. Whereas, exercising your Patience and good Temper only Partially, to Christians or Friends only, this shews no great height of Virtue or Religion ; yea, no Religion or Virtue at all. for Sinners, and Hypocrites, and Publicans, Men only
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animated by Worldly Motives can do this, can *Salute* such as *Salute them*; can with some shew of Patience and Meekness, bear with the Mistakes, or ill Treatment of such, as from whom they have received, or hope to receive great Benefits. But Patience and Meekness, Blessing and Forgiveness, Prayer and Love towards Enemies and Persecutors, this is a Vertue indeed; this is such a Fortitude, Constancy, Greatness and Goodness of Mind; such a Purity of Soul, that renders you like the Great God and his Son, is what Flesh and Blood never was, nor can be the Author of, is Divine in itself, and derives itself always from that Pure and Divine Principle, which once appear'd in the Shape of a Dove.

This is to be truly moderate, if we would be so; and I cannot but call upon all Men to exercise it. In this you imitate your Heavenly Father, your Blessed Saviour and his Holy Apostles, the Primitive Christians, and all good and Holy Men, that ever were; for in no one thing were they more eminent than in this.

I come now to the last thing, The Application of the Whole.

And hence I should hope, we might be put into a fair way of understanding and adjusting the Differences broke out amongst us, wherewith we divide ourselves, and brand one another, to the great Dishonour both of ourselves and Religion. I am sure that it is great pity but we should; and if Men would lay aside their Prejudices, and consider what they believe and say, I despair not but that they might. Some value themselves much upon being *moderate Men* in our Religion; and others on the contrary, or in other Words, some upon *being of the High*, and others of *the Low Church*. What is this High and Low-Church? Let us consider like rational Creatures and Christians, and understand what we differ about, before we differ.

Ye that value yourselves upon being esteem'd *moderate Men*, In what doth your *Moderation* consist? Is it in a Looseness of Principles, in believing well of Heretical Opinions, in making little or no Distinction between them and the true Doctrines of Christ, in allowing them as great Quarter, and believing as well of such as enter-

tain them, as of such as entertain the pure Articles of Faith, such as all Christians, in all Ages, have profess'd, and whereby they have been distinguish'd from Atheists, Deists, Heathens and Hereticks? Is it in complimenting Sin, and calling some sorts of it by *soft Names*, the better to encourage and spread it? In mightily countenancing erroneous Doctrines, as if all Doctrines were equal? Or lastly, Is it in having no regard, in expressing no manner of Zeal, for your own Church and Communion, and receiving all Discourses very coldly, if not angrily, that aim to excite it in you? If this be your Moderation, What honest sincere Man can own it? This will unavoidably make every such one a *High Church Man*, whether he will or no. For what Man of Sincerity and Honesty can avoid being concern'd for the true Doctrines of Christianity, and the Welfare of that Church of which he is a Member? The Distinction between Men under this View is improperly grounded on *Moderation*. It lies rather between Honest Men and Dishonest, Christians and no Christians.

To place therefore Moderation in any such Opinions, is so open a Confession of a Man's Infidelity or Insincerity, that I cannot presume that any Man that affects the Title of *Moderate*, and that is withal a sincere Christian, will own it; but rather, while I am speaking of it, will abominate such a *Moderation* from his Heart. And if so, why then all *Moderate Men* must approve of a Zeal for Christian Truths and Doctrines, yea even a Zeal for their own Church and Communion. And consequently when this Zeal in any Man appears against false Doctrines, or else for the Establishment and Prosperity of the Church of which they are profess'd Members, such Men, altho' under the Denomination of *Low-Church*, must heartily approve of such a Zeal, and therefore can never be capable of misrepresenting Persons, in whom this Zeal is found, of putting Names and Marks of Dishonour upon them, or entertaining Prejudices against them, upon that account, because *High and Low*, if they are honest Men, exactly agree in that Point. What the *High Church-Man* demands, the *Low* must grant, or else must grant himself no honest sincere Man.

In what therefore do they differ? Is it, that the *moderate Man* would exercise Patience, and Meekness, and Gentleness, and other Christian Graces towards Men of all Persuasions? Is it, that he thinks Persecution an improper Means to convert Men either to Christianity or our own Church? Is this the Moderation he means? And pray who hinders him from the Exercise of this? Not our Church, I am sure, nor its most Zealous and Learned Doctors and Bishops. You have much, very much, from them about suffering Persecution, but very little about inflicting it. Our Church, I hope, recommends as much of Meekness, Patience, Good Temper, Love, as any Church can: And did it not recommend these things, it would not recommend the chiefest Christian Graces and Virtues.

Look upon her Catechism, look upon her Homilies, look upon the Writings of her most Learned and Zealous Divines? Who more press upon Men Gentleness, Patience and Love towards our very Enemies? You will hardly find them outdone by any, I believe, in this Particular. So that, far is our Church from hindring Men from the Exercise of this sort of *Moderation*; and all may be as *High*, that is, as Zealous Church-Men, as any in the Earth, and yet in this sense be as Moderate too. For cannot Zeal be joyn'd with Meekness, and Patience, and Christian Charity? Without doubt it can; for otherwise in vain doth the New Testament joyn them together, and suppose a good Christian possess'd of them all. Whose Souls were more firmly *possess'd of Patience*, and Christian Charity, than the Apostles? And did this Christian Charity and Patience of theirs render them *Stark-blind*, destroy in them all Discernment between Truth and Falsehood, and consequently all Zeal for Truth, in opposition to Error? Quite otherwise. Whosoever truly understands what Christian Love, and Patience, and Zeal is, will find them, instead of being inconsistent, inseparably connected. For it was this very Love and Zeal for Truth, that render'd the Apostles thus Charitable and Patient in propagating it; and their very Patience, and Christian Charity demonstrated their Zeal for Truth, and the Honour of God; for we see it carry'd them thro' all Difficulties, all

Opposition. And had a Man seen them encountring those mighty Evils, what could he more justly have said of them, than, Lo! their *Zeal, their Christian Charity and Patience!* For all these Virtues were display'd in one and the same Act.

When therefore we press on Men Zeal for Christian Truths, or the True Church, it is an extreamly absurd Imagination in them to think, that they cannot follow us in this, because of their *Christian Charity and Moderation*; for had they truly this Christian Charity of which they talk, this, instead of retarding their Zeal, would influence it. For what is a more Natural Expression of Christian Charity and Love, than a Desire and Endeavour that all Men should come to the *Acknowledgement of the Truth?*

And what the Gospel in the first place, what the Practices of the Apostles, what our own Church doth so earnestly recommend, I mean Zeal joyn'd with Patience and Meekness; I say, what all these so encourage, I presume, no Church-Man, altho' never so *High and Zealous*, will deny. If the *Moderate Man* insists that he must be Patient, and Meek, as well as Zealous, first I will answer for the Church itself (or any Body else may) that it freely permits and applauds him in it. And again, I am sure I can answer for all truly Honest and Religious *High-Church-Men*, (and for others I have nothing to say) that they too will both permit and encourage him in the same. And this I may do with all Confidence, because otherwise they would oppose both the New Testament, and the Church itself, and at once make themselves neither Christians nor Church-Men. If Patience, Meekness and Gentleness under Sufferings appear of that indispensable Nature to the *Moderate Man*, so that by these he would distinguish himself: In what is more the *High-Church-Man* distinguish'd than in them too? They are the Darling Virtues of the *Low*, it seems; Are they not of the *High* likewise? I doubt true Moderation will be found to differ little from Passive Obedience; and both Parties, it seems, love it, and would distinguish themselves by it. If so, where is the Difference between them! So that, in my Opinion, we are brought to this happy Pass, what the

the *Moderate Church-Man* desires, the *High-Church-Man* must grant; and what the *High Church-Man* desires, the *Moderate Church-Man* must grant, or else both must grant themselves Dishonest, Unsincere Men. As upon Recapitulation will be plain: The *High Church-Man* expects from the *Moderate*, that he be Zealous for the Doctrines and Discipline of the Church, that he rejoices in its Welfare, Prosperity and Honour, and in his Station does what he can to promote it. And I see not how 'tis possible for a *Low Church-Man* to deny this to be a reasonable and just Request, For is he not of the Church? Doth he not profess himself a Member of it? Upon this necessarily follows his Zeal, if he be in earnest in his Profession, as I hope I have fully shewn.

Again, The *Moderate Church-Man* demands of the *High*, that he be permitted the Exercise of Christian Patience, Charity and Meekness. And how reasonable is that on the other side? Doth not the Gospel, and our own Church, require it? Yea, do not High Church-Men contend for it, to a degree that hath been blam'd? So that, as I said, what one very much demands, the other *excessively* grants, it seems. And what is this but to contend for the same Thing, if Men truly understood and consider'd what they contended about? Or what Patience and Meekness can tend to, but to enable Men to be *Passive* under unjust Sufferings, I know not; and he that carries the Duty of Patience to a high degree, equally advances, altho' under another Name, a Duty he dislikes.

I shall conclude therefore with a Word or two to both Parties. And that is, To exhort them to remove all Grounds of Offence on both sides. The Charge against the *Low* is, you see, that they express no manner of Zeal or Concernment for the true Interest and Prosperity of the Church of which they are avow'd Members. Is this true? I beseech you to consider, how you can justify this? Which way can you justify your Sincerity and Honesty, under such a Carriage, when others tax you with it? Which way soever you turn, the Sin of Unsincerity, or Infidelity will encounter you. For the Love therefore of your selves, and your own Honour, leave no ground for
this

this Prejudice and Reflection. Seeing you are of our Church, be not ashamed to own it; joyn not in Actions and Discourse with Men, that ridicule or despise it; for all the while your Church is reflected upon, consider that you yourselves are affronted, and are deem'd Hypocrites and Bad Men. What then? Remove, as I said, this Offence, and shew your selves, in this Particular, as *High* as any whatsoever.

The Charge of the *Moderate Man* against the *High* is this, That he is not for Christian Patience, and Charity; that he is for Persecution, that he follows the *Roman* Principles and Interest, that under a pretended Zeal for the Church, he would destroy both Church and State: Besides other Accusations, as that in the midst of this great Zeal and Noise for the Church, he is rarely in it; and whether in or out of the Church, shews himself a bad Man. Were any, or all of this true, what a monstrous Thing were a *High Church-Man*!

For the Love therefore and Honour of your Church, in a Zeal for which you so distinguish your selves, afford no just Matter or Ground for such Accusations. Demonstrate them to be all Scandals, by vigorously prosecuting the true Interest of the State, as well as of the Church. Shew by your Practices, you abominate *Roman* Maxims and Doctrines, as our Church teaches you. Think it not enough to talk for the Church abroad, and rarely appear in it. In your Conversations carry your selves, as Meekly, as Patiently, as void of all unpeaceable Demeanour and Tumult, as the Men that make the greatest Pretence to these *Graces*; and labour to outdo them even in *these*, as much as in your *Zeal*. So that as our Church recommends Passive Obedience in a very high degree, the World may see you are true Sons of it, that you really believe and follow Her, in that you practise agreeably to her Doctrines. In this you will most effectually demonstrate your selves, both true Church-Men, and true Christians, at the same time.

I shall conclude, by observing to you all one Thing. You read in the New Testament of many famous and eminent

eminent Churches, of which, if you now enquire, (a) Historians will tell you, they are most, if not all, lost and gone. And the Causes of this, yea the Causes of Mahometism itself, the Inlet to that gross Superstition, which now overspreads so great a part of the World, they will farther inform you, was much owing to Divisions amongst Christians; some contending for this, and others for that; so that Heresy and Schism were the Destroyers of many famous and eminent Churches. And we shall not wonder at this, when we consider that Divisions will destroy a Kingdom, much more a Church. This should lead us into the Reason of those perpetual Cautions and Injunctions the Apostles have left us against Heresy and Schisms, of their pressing Exhortations to Unity and Concord. For what Church can stand without this? It should likewise teach us to have an especial Care of Division in our own Church, if we would preserve either that, or Christianity itself. For where Christianity hath been lost, it hath been lost much by the means of Divisions amongst Christians. The Christian Churches have been torn to pieces by Divisions, and then soon came to nothing; some gross Superstition hath seiz'd them all.

Which I pray God to keep us from, in and through the Merits and Assistance of our Blessed Saviour and Redeemer, to whom with the Father, and the Holy Ghost, be all Honour and Glory, now and for ever.

(a) History of Montanism.

F I N I S.

Lately Publish'd,

AN Essay on Inspiration, in Two Parts. The First shewing what Proofs are necessary for a Prophet's own Conviction, by which he may certainly know himself to be Inspir'd. The Second shewing what Proofs are necessary for him to produce, in order to Justify and Convince the World of the Reality of his Inspiration. By *Benjamin Bayly*, M. A. Rector of *St. James's* in *Bristol*. Printed for *John Wyat*, at the *Rose* in *St. Paul's Church-Yard*.